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The most suggestive and valuable sermons are the sixth and seventh. To preach to a Fifth Avenue congregation on the sins of murder and adultery would seem to be a hopeless task; but Dr. Coffin does it, with the firm kindness of the Master who, as he notes on p. 127, "respected the manhood of those He was forced to attack." These sermons will be of real service to preachers who desire to interpret the old truth to the new day, and general readers will find new incentives here for life according to the Christian ideal.

O. S. D.

KOEHLER, F. *Der Weltkrieg im Lichte der deutsch-protestantischen Kriegespredigt*. Tübingen: Mohr, 1915. 56 pages. M. o. 50.

In the small compass of this pamphlet the author, a Berlin pastor, has gathered the results of the study of about 800 printed sermons which have been preached in Germany since the outbreak of the great war. He maintains that the war has produced what may be called a peculiar *Kriegespredigt-Typus*. We believe that this is true and that the history of preaching does not afford another example, on so large a scale and with so many illustrations, of what may be termed war-preaching. The result of the study is arranged with scientific thoroughness under five captions: "God and War"; "War as Fate and Responsibility"; "War as Educator"; "War as Destroyer or Clarifier of Christian Ideas"; "The War and German Christianity." In their thought of God and war these hundreds of German preachers live in the Old Testament and talk the language of Joshua. As to responsibility for the war, it is laid with every possible epithet of reproach upon England, "the Cain beyond the Channel," upon France, "Godless and frivolous chambermaid among the peoples," and upon Russia, "sunken in the mud of superstition and immorality," in order. Certainly this new sermon-type does not lack in the vocabulary of vituperation. War is the great educator, the awakener to repentance, the leader to moral regeneration, the revealer of the nature of evil, the foe of individualism. The gospel is not the cause of war; the war is caused by those who fail to grasp the gospel. But it affords the great opportunity to practice the Christian virtues and to follow Christ. So the present war becomes for the Germans a "holy war"; man's judgment has nothing to do with its character; in God's sight it is a hallowed war, since it is serving the ends of his holy will. The war is a leader through death to life and is being waged by German Protestant idealism. It becomes worship and holy purpose to the German people, the fulfilment of the innermost meaning of German history. The Germans and the German God (so it stands: not "the God of the Germans" but "the German God") cannot be defeated.

We have been compelled to condense the review of the subject-matter of this amazing booklet and to refrain from extensive comment. The study is a contribution to the history of preaching.

O. S. D.

BERTHOLET, ALFRED. *Religion und Krieg*. Tübingen: Mohr, 1915. 35 pages. M. o. 50.

A study of the relation of religion and war by Professor Bertholet of Goettingen. The subject is treated from the standpoint of a historian of religion. Interesting examples of the relation of war and religion in the life of primitive peoples are given. The problem becomes complex, however, as God becomes a universal Father and

religion grows ethical. The answer of Quietism is given; the dream of a world without war is displayed; but the author's answer, which he thinks thoroughly Christian, is that war is a necessity of the state and nation and in this fact lies for the Christian satisfactory justification for it. In the light of his faith the Christian regards every historical necessity as the way chosen by God to lead humanity to the attainment of its highest ends, and war is such a means (p. 28). The author quotes Luther and von Moltke with heartiest approval on the necessity and the educating function of war.

O. S. D.

AMES, EDWARD SCRIBNER. *The Higher Individualism*. Boston: Houghton Mifflin 1915. 162 pages. \$1.10.

These sermons delivered at Harvard University are frankly modern. They find the meaning of religion in innermost naturalness rather than in obtruded supernaturalism. Religious life is expressed in terms of social values. One is conscious sometimes of listening to a psychologist, but it is not bad to have careful definition even in the pulpit. These are, however, genuine sermons, as attested by their warmth of feeling and spiritual appeal and by the fine literary beauty which belongs to noble preaching.

T. G. S.

Board of Missionary Preparation—Fourth Report. New York: Board of Missionary Preparation, 1915. 427 pages. \$0.50.

Facts and tendencies in recent years indicate that more rigorous standards in preparation are being formed for missionaries as ambassadors of the church in foreign lands. Increasing care will be exercised in the selection of candidates as to their spiritual, intellectual, physical, and social qualifications. The volume on *The Preparation of Missionaries* issued by the World's Missionary Conference at Edinburgh in 1910 has been followed by four reports of the British Board of Studies for the Preparation of Missionaries and by four reports of the Board of Missionary Preparation for North America. Of these latter reports, the second (i.e., that for 1912, 95 pages) makes a survey of facilities available for missionary preparation and discusses courses of reading and fundamental qualifications. The third report (i.e., that for 1913, 201 pages) discusses preparation from the functional standpoint—that for ordained, educational, medical, and furloughed missionaries. The fourth report, now under review, considers preparation from the geographical standpoint. The six great differentiated mission areas of the world, viz., China, India, Japan, Latin America, the Near East, and Pagan Africa, are taken up in succession and invaluable judgments are given with reference to the special qualifications and the particular preparation that is needed for each field, with courses of study and bibliographies for assisting candidates. These six carefully prepared sections of the report are the result of the combined opinions and experience of the best interdenominational committees that could be formed in America, assisted and controlled by the experience of leading missionaries in each of the fields discussed. Furthermore, this volume contains a report of a conference of the representatives of thirty-seven theological institutions and twenty-nine foreign boards and co-operating organizations on the preparation of ordained missionaries. The findings of the conference (pp. 416 ff.) should be normative for individuals and institutions planning missionary preparation.